



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

but upon inquiry, I find the whole is founded upon misinformation, and was taken from the 289 page of the Statistical Survey of the County of Down, lately published. The learned author of this work, produces his authority, that this curious circumstance, was observed by several gentlemen at the assizes of said year.

The manner in which this author has mentioned this report, and his relation of the appearance of vitrification towards the bottom of the tower of Drumboe, and his concluding these accounts with a note from C. V. convince me he apprehended some mistake in the view the gentlemen had taken of the tower of Down; the Statistical account is—

“When the tower was thrown down in 1790, and cleared away to the foundation, another foundation was discovered under it, and running directly across the site of the tower, which appeared to be a continuation of the church wall, which at some period previous to the building of the tower, seemed to have extended considerably beyond it. This curious circumstance was observed by several

gentlemen at the Spring assizes in the above mentioned year.”

These facts, if ascertained, are of great importance in determining the dispute; therefore I applied to John Bret, esq. of Down, who assured me, there was no truth in the above assertions. I applied likewise to Mr. Arthur Gamble, who was overseer of the work from first to last, who is now in the Custom-house, Dublin: he declared no foundations of any other building were found under it; it was founded upon firm clay.

“At some former time, very strong fires have been burnt within the building: *i.e.* within the tower of Drumboe. The inside surface, towards the bottom, has the appearance of vitrification.”

The author of the Statistical survey, concludes this article, with a note from our learned antiquarian, C. V. and with which we shall conclude this essay. “I have caused the ground floor of many to be opened, and ashes of burnt wood, have been found, the remains of the perpetual fire kept burning in the bottom, in honour of the deity, the Sun.” M.

BIOGRAPHICAL SKETCHES OF DISTINGUISHED PERSONS.

ACCOUNT OF ANTHONY BENEZET OF PHILADELPHIA, A ZEALOUS ADVOCATE FOR THE ABOLITION OF THE SLAVE TRADE. EXTRACTED FROM CLARKSON'S INTERESTING HISTORY OF THE ABOLITION OF THE AFRICAN SLAVE TRADE.

LET others recount the deeds of warriors; it is more consolatory to record the unwearied exertions of the friends of peace and philanthropy, whose aim is to dedicate themselves to the cause of humanity, and to promote the happiness of their fellow men, and relieve them from unmerited sufferings.

Anthony Benezet was born at St. Quintin in Picardy, of a respectable family, in the year 1713. His father was one of the many Protestants, who, in consequence of the perse-

cutions which followed the revocation of the edict of Nantz, sought an asylum in foreign countries. After a short stay in Holland, he settled with his wife and children in London, in 1715.

Anthony Benezet, having received from his father a liberal education, served an apprenticeship in an eminent mercantile house in London.—In 1731, however, he removed with his family to Philadelphia, where he joined in profession with the Quakers. His three brothers then engaged in trade, and made considerable pecuniary acquisitions in it. He himself might have partaken both of their concerns and of their prosperity;—but he did not feel himself at liberty to embark in their undertakings. He considered the accumulation of wealth as of no importance, when compared

with the enjoyment of doing good; and he chose the humble situation of a school master, according best with this notion, believing, that by endeavouring to train up youth in knowledge and virtue, he should become more extensively useful than in any other way, to his fellow creatures.

He had not been long in his new situation, before he manifested such an uprightness of conduct, such a courtesy of manners, such a purity of intention, and such a spirit of benevolence, that he attracted the notice, and gained the good opinion of the inhabitants among whom he lived. He had ready access to them in consequence, upon all occasions; and if there were any whom he failed to influence at any of these times, he never went away without the possession of their respect.

In the year 1756, when a considerable number of French families were removed from Acadia into Pennsylvania, on account of some political suspicions, he felt deeply interested about them. In a country where few understood their language, they were wretched and helpless;—but Anthony Benezet endeavoured to soften the rigour of their situation, by his kind attention towards them. He exerted himself also in their behalf by procuring many contributions for them, which by the consent of his fellow citizens, were entrusted to his care.

As the principle of benevolence, when duly cultivated, brings forth fresh shoots, and becomes enlarged, so we find this amiable person extending the sphere of his usefulness, by becoming an advocate for the oppressed African race. For this service he seems to have been peculiarly qualified. Indeed, as in all great works a variety of talents is necessary to bring them to perfection, so Providence seems to prepare different men as instruments, with dispositions and qualifications so various, that each in pursuing that line which seems to suit him best, contributes to furnish those parts, which when put together, make up a complete whole. Anthony Benezet went to the root of the evil, and attacked the Slave

trade; when he wrote, he did not write for America only, but for Europe also, and endeavoured to spread a knowledge and hatred of the traffic through the great society of the world. One of the means which he took to promote the cause in question (and an effectual one it proved, as far as it went) was to give his scholars a due knowledge and proper impressions concerning it. Situated as they were likely to be, in after life, in a country where slavery was a custom, he thus prepared many, and this annually, for the promotion of his plans.

To enlighten others, and to give them a similar bias, he had recourse to different measures from time to time.

In the almanacs published annually in Philadelphia, he procured articles to be inserted, which he believed would attract the notice of the reader, and make him pause, at least for a while as to the licitness of the Slave-trade. He wrote also as he saw occasion, in the public papers of the day. From small things he proceeded to greater. He collected at length further information on the subject, and winding it up with observations and reflections, he produced several little tracts, which he circulated successively (but generally at his own expense) as he considered them adapted to the temper and circumstances of the times.

In the course of this his employment, having found some who had approved his tracts, and to whom, on that account, he wished to write, and sending his tracts to others, to whom he thought it proper to introduce them by letter, he found himself engaged in a correspondence, which much engrossed his time, but which proved of great importance in procuring many advocates for his cause.

In 1762, when he had obtained a still greater store of information, he published a larger work. This however he entitled, “A short account of that part of Africa inhabited by the Negroes.” In 1767 he published, “A caution and warning to Great Britain and her Colonies, on the calamitous state of the enslaved Negroes in the British Dominions.”

and soon after this appeared, "An Historical Account of Guinea, its situation, produce, and the general disposition of its inhabitants; with an inquiry into the rise and progress of the Slave trade, its nature and calamitous effects." This pamphlet contained a clear and distinct developement of the subject, from the best authorities. It contained also the sentiments of many enlightened men upon it, and it became instrumental, beyond any other book ever before published, in disseminating a proper knowledge and detestation of this trade.

Anthony Benezet may be considered as one of the most zealous, vigilant and active advocates which the cause of the oppressed Africans ever had. He seemed to have been born and to have lived, for the promotion of it, and therefore he never omitted the least opportunity of serving it. If a person called upon him, who was going a journey, his first thoughts usually were, how he could make him an instrument in its favour; and he either gave him tracts to distribute, or he sent letters by him, or he gave him some commission on the subject, so that he was the means of employing several persons at the same time, in various parts of America, in advancing the work he had undertaken.

In the same manner he availed himself of every other circumstance, as far as he could to the same end. When he heard that Mr. Granville Sharp,* had obtained, in the year

* Granville Sharp, being greatly affected at some very cruel treatment of the Africans, saw no means which would so effectually assist them, as devoting himself to the study of the law, he therefore determined immediately to give up two or three years to the study of the English law, that he might the better advocate the cause of these miserable people, and refute the sophistry of many professional men, the advocates of slavery. James Somerset, an African slave, had been brought to England, by his master, Charles Stewart, in November 1769. Somerset in process of time left him, Stewart took an opportunity of seizing him, and had him conveyed on board a ship, to be carried out of the kingdom, and sold as a slave in Jamaica. The question was, "whether a slave, by coming into England

1772, the noble verdict in the cause of Somerset the slave, he opened a correspondence with him, which he kept up, that there might be an union of action between them for the future, as far as it could be effected, and that they might give encouragement to each other to proceed. He opened also a correspondence with George Whitfield, and John Wesley, that these might assist him in promoting the cause of the oppressed. He also wrote a letter to the Countess of Huntingdon, on the following subject. She had founded a college, at the recommendation of George Whitfield, called the Orphan-house, near Savannah, in Georgia, and had endowed it. The object of this institution was, to furnish scholastic instruction to the poor, and to prepare some of them for the ministry. George Whitfield, ever attentive to the cause of the poor Africans, thought that this institution might have been

became free?" The case was argued at three different sittings; in Hilary, Easter, and Trinity terms 1772, and the great and glorious result of the trial was, that as soon as ever any slave set his foot upon English territory, he became free. Thus ended the great case of Somerset, which having been determined after a deliberate investigation of the law, can never be reversed while the British constitution remains. The eloquence displayed in it, by those who were engaged on the side of liberty, was perhaps never exceeded on any occasion. By means of the benevolent friends of the distressed Africans, a Negro ceased to be hunted in the streets as a beast of prey; miserable as the roof might be, under which he slept, he slept in security. He walked by the side of the ship, and he feared no dungeon in her hold. Nor ought Englishmen to be less grateful to these distinguished individuals, than the Africans ought to be on this occasion. To them, and Mr. Sharp in particular, we owe it, that we no longer see our public papers polluted by hateful advertisements of the sale of the human species, or that we are no longer distressed by the perusal of impious rewards for bringing back the poor, and the helpless into slavery; or that we are prohibited the disgusting spectacle of seeing man, bought by his fellow-man. To Mr. Sharp, we owe the preservation of the beauty of our constitution, this prevention of the continuance of our national disgrace.

useful to them also; but soon after his death, they who succeeded him, bought slaves in unusual numbers, to extend the rice and tobacco plantations belonging to the college. The letter then in question was written by Anthony Benezet, in order to lay before the Countess, as a religious woman, the misery she was occasioning in Africa, by allowing the managers of her college in Georgia, to give encouragement to the slave-trade. The Countess replied, that such a measure should never have her countenance, and that she would take care to prevent it.

On discovering that the Abbe Raynal had brought out his celebrated work, in which he manifested a tender feeling in behalf of the injured Africans, he entered into a correspondence with him, hoping to make him yet more useful to their cause.

Finding also, in the year 1783, that the slave trade, which had greatly declined during the American war, was reviving, he addressed a pathetic letter to the Queen of England, who on hearing the high character of the writer of it, from Benjamin West, received it with marks of peculiar condescension and attention. The following is a copy of it.

"To Charlotte, Queen of Great Britain ;

"Impressed with a sense of religious duty, and encouraged by the opinion generally entertained of thy benevolent disposition to succour the distressed; I take the liberty very respectfully, to offer to thy perusal some tracts, which I believe, faithfully describe the suffering condition of many hundred thousands of our fellow creatures of the African race, great numbers of whom, rent from every tender connexion in life, are annually taken from their native land, to endure, in the American Islands, and plantations, a most rigorous and cruel slavery; whereby many, very many of them, are brought to a melancholy and untimely end.

"When it is considered that the inhabitants of Great Britain, who are themselves so eminently blessed in the enjoyment of religious and civil liberty, have been long, and yet are,

very deeply concerned in this flagrant violation of the common rights of mankind, and that even its national authority is exerted in support of the African slave trade, there is much reason to apprehend, that this has been, and, as long as the evil exists will continue to be, an occasion of drawing down the divine displeasure on the nation and its dependencies. May these considerations induce thee to interpose thy kind endeavours in behalf of this greatly injured people, whose abject situation gives them an additional claim to the pity and assistance of the generous mind, inasmuch as they are altogether deprived of the means of soliciting effectual relief for themselves; that so thou mayest not only be a blessed instrument in the hand of him "by whom kings reign, and princes decree justice," to avert the awful judgments by which the empire has already been so remarkably shaken, but that the blessing of thousands ready to perish may come upon thee, at a time when the superior advantages attendant on thy situation in this world, will no longer be of any avail to thy consolation and support.

"To the tracts on this subject to which I have thus ventured to crave thy particular attention, I have added some which at different times I have believed it my duty to publish,* and which, I trust, will afford thee some satisfaction, their design being for the furtherance of that universal peace and good will amongst men, which the gospel was intended to introduce.

I hope thou wilt kindly excuse the freedom used on this occasion by an ancient man, whose mind, for more than forty years past, has been much separated from the common intercourse of the world, and long painfully exercised in the consideration of the miseries under which so large a part of mankind, equally with us objects of redeeming love, are suffering the most unjust and grievous oppression, and who sincerely desires thy temporal and eternal felicity, and that of thy royal consort.

Anthony Benezet."

* These related to the principles of the society of Quakers.

Anthony Benezet, besides the care he bestowed upon forwarding the cause of the oppressed Africans in different parts of the world, found time to promote the comforts and improve the condition of those in the state in which he lived. Apprehending that much advantage would arise both to them and the public, from instructing them in common learning, he zealously promoted the establishment of a school for that purpose. Much of the two last years of his life he devoted to a personal attendance on this school, being earnestly desirous that they who came to it might be better qualified for the enjoyment of that freedom to which great numbers of them had been then restored. To this he sacrificed the superior emoluments of his former school, and his bodily ease also, although the weakness of his constitution seemed to demand indulgence. By his last will he directed, that, after the decease of his widow, his whole little fortune (the savings of the industry of fifty years) should, except a few very small legacies, be applied to the support of it. During his attendance upon it, he had the happiness to find, (and his situation enabled him to make the comparison) that providence had been equally liberal to the Africans in genius and talents as to other people.

After a few days illness this excellent man died at Philadelphia in the Spring of 1784. The interment of his remains was attended by several thousands of all ranks, professions, and parties, who united in deploring their loss. The mournful procession was closed by some hundreds of those poor Africans, who had been personally benefited by his labours, and whose behaviour on the occasion showed the gratitude and affection they considered to be due to him as their own private benefactor, as well as the benefactor of their whole race.

Having given a sketch of this interesting advocate of the Africans, it may be permitted to express satisfaction that a law has been passed by the imperial parliament to put an end to the further importation of slaves into the British dominions. It affords encouragement to perse-

verence in a just cause, that justice although long counteracted by prejudice and interest may be expected finally to triumph, if its advocates do not relax in their efforts, but with virtuous energy continue their exertions. Yet although some of the objects of the abolitionists are obtained by the law already passed, much remains to be done, as well to extend the benefits more fully, as also to guard against the evasions practised by those, whose views of avarice and sordid interest lead them to desire its discontinuance. The friends of philanthropy must not sleep on their posts. Already a society is established under the name of the African institution to watch over the interests and to redress the wrongs of our sable brethren.

As connected with this subject, and trusting that good may result from the information proposed to be communicated in the treatise adverted to in the following advertisement, we beg leave to present it to the attention of our readers.

(To be shortly published, if encouraged by an adequate subscription) A plan for the mitigation of slavery.

Delineated, in a series of letters by the late Hon. Joshua Steele, of Barbadoes, the last and fullest of which was addressed to the editor, William Dickson, L.L.D. formerly secretary to his excellency Governor Hay, of that Island, and author of "Letters on Slavery," &c.

Wherein Mr. Steele describes the methods by which, he gradually raised the slaves on his three sugar plantations, to a condition nearly resembling that of industrious hired servants;* with striking instances of the success of the plough in cultivating the sugar-cane; and other new and important articles.

The editor, during a long residence in the West Indies, was convinced not only of the humanity, but the policy, of putting an end to the African slave-trade; and, on that conviction, he acted for many years, along with the abolition committee of London.

That measure promised much benefit to Africa; but its effects, in remedy-

* But Mr. Steele's plan does not extend to the emancipation of the slaves.

ing the evils of the West Indian slavery, were never likely to fulfil the too sanguine hopes which some worthy people entertained. For *many of those evils, having no kind of connection with the African slave-trade, could not possibly be remedied by its abolition.* Hence that aged and wise Barbadoes planter, the Hon. J. Steele, states that, unless the *laws and customs* of our colonists were altered, their slaves would be but little relieved by the abolition of the *trade*, and still less by a mere parliamentary inquiry:—the total inefficacy of which has been accordingly proved by the deplorable facts which Lord Seaforth as governor of Barbadoes, thought it his duty to communicate to his majesty's ministers, in 1804, and 1805; and by other authorities. Yet negro slavery is as mild in that old colony, as it is ever likely to become, under the general West Indian system of *forced* human labour, and of *laws which admit not the evidence of blacks and mulattoes against whites, in any criminal cases whatsoever.*

Since the abolition-act took place, the editor hath seen no reason to alter the opinions which he held, in common with Mr. S. and his other respectable West Indian correspondents, *before* that act existed. For, as far as he can learn, no *efficient* colonial statute has, to this hour, been passed, to co-operate with the abolition-act; or to ensure a natural supply of vigorous labourers, by improving their condition, physical, civil, and religious.

Is there not then great reason to fear that, in a few years, the planters, finding their negroes decrease (under their own bad laws and customs) will come and represent to parliament the failure of the experiment of abolition, and the necessity of renewing the slave-trade?

But every plea for such renewal would be obviated by Mr. S's description of the mischiefs of those laws and customs, to the morals of the poor whites, and the property of the planters; to the well being, and the very *lives*, of the negro race. Like many other absentees, Mr. S. had suffered most grievously ("particularly in the destruction of his negroes," for 30 years before he had ever

seen his estates) from the extreme latitude of abuse, permitted by those extraordinary laws. But, despairing of their timely repeal, he resolved on trying to improve the condition, and consequently the labouring ability, of the slaves on his three sugar plantations. To work them, as usual, "under the whip," was repugnant to his principles, and, as he believed, to his interest; and to free them suddenly, would have been an act of madness. He therefore took the middle course, of rendering them, as far as an *individual* could, what he calls "Copy-hold Bond-slaves." Prohibiting the whip, he secured their obedience by mild but effectual means; and, after various trials, he gave them portions of *good* land, and regular wages. He assures the editor, that "his copy-holders were all contented, and succeeded even beyond his own expectation." And, incredible as it may appear to some, this plan, as Mr. S. clearly proves, produced a *great saving of expense*, and other advantages: which his brother planters may make their own, by establishing the plan on their estates.

The glut of sugar, produced by means of the slave-trade, has been ably proved by others, to be the immediate cause of the misfortunes of the sugar planters. In other words, excessive cultivation, by the unhappy survivors of unexampled multitudes of new negroes, has rendered the returns of sugar-estates inadequate to the *necessarily* enormous expense of the feeble and heartless labour, extorted from *slaves*, badly fed, unpaid, and unaided by cattle! In the proposed work, it will be demonstrated, that *the personal labour of bought slaves, in general, has long ago ceased to refund their purchase money!* Proprietors, therefore, to avoid certain ruin, *must* henceforth *rear* their slaves, instead of *buying* them, from the creditors of their precursors on this high road to bankruptcy, and from other West Indian *sellers*;—to say nothing of the attempts to introduce slaves from Africa, in spite of the abolition law, and which the meritorious Clarkson is now labouring to counter-act. The vast utility of the *plough*, in raising the sugar-cane, will be

proved by the successful practice of the planters in the East Indies; and by that of several prudent proprietors in the West. For the abridgement of human labour is not, in general, to be expected from those representatives of absentees, and others, who possess profitable "jobbing gangs," or have negroes to sell, or to let out;—and whose gain is the loss, and too often the ruin, of absent proprietors. The work will also contain the observations of some skilful sugar-planters, on the means of feeding the cattle and horses which work the plough.

The editor has suppressed Mr. S's papers these 19 years; lest they should impede the abolition of the slave-trade. But their publication is now favoured by that amiable prince, his Royal highness the duke of Gloucester, and by many respectable individuals; so that a subscription may be hoped for, which will render the undertaking safe for the editor,

October, 1809.

WILLIAM DICKSON.

It is proposed to print the work in 4to. price one guinea in boards, payable on delivery.—Should the clear profits bear any reasonable proportion to certain labours, losses, and sufferings, a part of such profits will be

employed in a way, or ways, which cannot fail to be agreeable to every conscientious abolitionist, and even to every liberal West Indian.

Country subscribers are requested to signify where their copies are to be left. It will of course, be most convenient to deliver them in London, Edinburgh, and Dublin.

As it will not be easy to circulate this paper extensively, gentlemen who receive it, are respectfully requested to show it to such of their neighbours as may be likely to subscribe, and to transmit their subscriptions, in *one* letter;—along with any well authenticated instances they may possess, of late improvements in the West Indian agriculture.

The names of subscribers will be published; unless directions are received from individuals to the contrary.

Subscriptions are received in London, by Messrs. Longman, Hurst, Rees, and Orme, booksellers, Paternoster-row; in Edinburgh, by Mr. John Anderson, bookseller, Exchange; and by Mr. George Miller, Nicholson Square; and in Dublin, by Mr. Martin Keene, Bookseller, College green; and by Messrs. Archer and Wirling, Belfast.

DETACHED ANECDOTES.

A NOBLE EXAMPLE TO INDEPENDENT ELECTORS.

IN 1807, after Wm. Roscoe, esq. had declined continuing a candidate at the election of members of parliament for Liverpool; Thomas Green a respectable inhabitant of that town, asserted the right of electors to choose whom they please, and kept the poll open for several days to receive the unbiassed suffrages of those who unsolicited inclined to vote for the popular candidate, even after Mr. Roscoe had thought proper to withdraw from

the contest. Previously Thomas Green thus addressed his brother freemen. "Freemen, our rights are openly and insolently invaded; we must repel this attack; we have no leaders; no protectors. Indeed to ourselves it is of little or no consequence, as we shall soon be laid in our graves, but we have children and families to whom we ought to deliver these rights unimpaired. We are poor; we have no purse, but we have a cause, aye a good cause; and let us ably defend it, meet me to-morrow at the hustings."